

SCRIPTURE

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EDITORIAL

It is significant that many of the more recent Catholic movements are keenly aware of the need for a closer acquaintance with the Bible. We are familiar with the "Gospel Inquiries" of the Young Christian Workers for example—and other societies are doing likewise. There is indeed a growing interest, though it may not always appear on the surface. It is to satisfy this interest and to stimulate it further that our society exists. But it is of course going to take time. Our first big achievement will be the publication of the commentary on the Bible next year.

OLD TESTAMENT STUDY

It is encouraging to notice the more moderate tone of Old Testament study in non-Catholic circles. There was a time, early this century, when the extremists seemed to have it all their own way, and a great gulf appeared to exist between Catholics and Protestants. A more conservative tendency was very noticeable at the International Meeting of the *Society for Old Testament Study* held at Cardiff two years ago and the same trend was much in evidence at the recent meeting of the same society at Hulme Hall, Manchester, 7th–10th September. Thus we had a vigorous defence of the authenticity of various prophecies of Isaiah, and an even stronger attack on the whole idea of attempting to date a document from purely linguistic criteria. Again in conversation a professor said that the Latin Vulgate, though not perfect from the point of view of textual criticism, nevertheless had an unrivalled tradition of usage behind it and was a unique witness to the doctrinal tradition of the Church. Such a version might very well be better for general and liturgical use than one which was critically more perfect but which could not claim to have a tradition behind it. Such a view, coming from a non-Catholic, and moreover one expert in textual criticism, was interesting, to say the least. From the Catholic side and largely because of the more moderate attitude of non-Catholics, comes a new directive in the Encyclical Letter *Divino Afflante Spiritu* and later pronouncements of the Holy See, encouraging Catholics to pursue their studies more vigorously and not to be afraid to explore new paths. We may perhaps take this as an indication that closer contact with non-Catholics is quite in the order of the day. Indeed it may be hoped that Catholics will take a larger part all round in the intellectual life of the nation.

BIBLE EXHIBITION

A fine exhibition was held during July at the headquarters of the National Book League in Albemarle Street, W.1, entitled *The Bible in English Life*. Catholic Bibles were well represented—indeed only lack of space prevented their being even better represented. Unfortunately, from the Catholic point of view, only English Bibles were shown, which meant of course that the part played by the Bible in English life before the Reformation was scarcely portrayed at all, since it was the Latin Vulgate Bible that was then most used. It is too commonly assumed even now that the Bible was hardly known before the days of Wyclif. The truth is that the Bible was made known in a variety of ways. Those who could read at all, could read Latin and so make use of the Latin Bible. Indeed one often learnt to read from a Latin book. In addition there were portions of the more important parts of Scripture translated into English. In those days before the invention of printing there were few books and only a minority could read. Most people were therefore dependent on other means for their information. Sermons then were probably much more Scriptural than today; the cathedrals and churches were full of stained glass windows and mural paintings depicting scenes from the Bible. The sculpture too was frequently thoroughly Biblical. There was hardly a church perhaps which had not some Biblical representations in it. Nearly all of this was swept away at the Reformation. The windows were smashed, the paintings on the walls whitewashed and the sculpture in large part defaced. The altars too were destroyed, as the Sacrifice offered on them was abolished from the churches of the country. The evidence of all this is still to be seen everywhere. What was put in its place? A large English Bible on a reading desk, a Communion table made of wood, bare whitewashed walls, and windows of plain glass. Was this really an improvement?

In conjunction with the exhibition just mentioned, the July number of *Books*—the Journal of the National Book League—contained a long article entitled "The Bible in English Literature." This of course likewise only dealt with the English Bible and in effect only with the Authorized Version. Religion and Literature are somewhat mixed in this article as they so often are when the Authorized Version is under discussion, and from this too an uninformed person might gather the impression that real Bible knowledge only came in with the Reformation. However, it is cause for satisfaction that our Catholic English versions were well represented at the exhibition. In view of the changing attitude we may look forward to exhibitions that finally do full justice to pre-Reformation Catholic England.

PALESTINE EXPLORATION FUND

With the ending of the British Mandate in Palestine there comes to an end also the *Department of Antiquities* to which we owe so much excellent work since the first World War. This is particularly unfortunate since it is clear that excavation and research-work of any kind is going to be difficult for some time to come. The *Palestine Exploration Fund*, founded in 1865, with a fine record of Biblical research in the Holy Land, continues its work and is limited in its scope only by the funds available. To date, more than 1,000 Biblical sites have been identified or investigated by the P.E.F. since it was founded. Today there is more than ever to be done and the work becomes even more important because of the termination of the Department of Antiquities. As soon as conditions permit, excavations will be resumed, but meanwhile much study of already available material remains to be done and the records of results await publication. Learned works of this kind are expensive to produce as they have a limited circulation. The Fund is not a Government-subsidized body and depends entirely on annual subscriptions and donations. This seems the right moment therefore to call for a larger membership and to make its work known as widely as possible. It is a non-religious body in the sense that it is not run by any particular denomination. Bishop Myers, Auxiliary of Westminster, is one of the Vice-Presidents. The annual subscription of ordinary members is one guinea, for which the quarterly of the Fund is received. Further particulars may be had from the Assistant Secretary, Miss R. O. Wingate, M.A., at the office of the Fund, 2 Hinde Street, Manchester Square, London, W.1 who will be pleased to receive visitors and answer enquiries.

Treasurer of the C.B.A. Fr. Kelly has unfortunately had to resign this post owing to pressure of work and it has now been taken over by Mr. Charles Oulton, 43 Palace Street, London, S.W.1, to whom subscriptions and enquiries should be addressed.

Lending Library. Books presented since publication of the July SCRIPTURE. Presented by Miss I. Poulter: Martindale, *The Words of the Missal*; Martindale, *The Mind of the Missal*; *A Monument to St. Augustine*. Anonymous: Burrows, *The Gospel of the Infancy and other essays*. Pope, *Aids to the Bible*, Vol. II. See p. 122 for complete list of additions in the past year. We offer our sincere thanks to the donors.

Back-numbers. Complete sets of SCRIPTURE are still obtainable from the Treasurer. Vol. I (1946) to date for 12s. 6d. post free. Single copies 1s. 6d. post free.

THE WORLD OF THE HEBREW PATRIARCHS

THE biblical stories of Abraham, Isaac and Jacob have inspired, interested and perplexed Christian readers these many centuries.

It is inspiring to contemplate the faith of Abraham as his caravan moves away from his country, his kindred and his father's house across the Syrian desert towards an unknown destination. One is absorbed by the charming narrative of Rebecca at the well, perplexed by Jacob's conduct towards Esau. The modern reader of these narratives of Genesis is in a more fortunate position than his Christian predecessor in one respect, namely, knowledge of the patriarchal world. When the stories are read against the colourful background of Mesopotamia and Canaan in the first half of the second millennium, understanding of them is increased perplexity diminished and the inspirational quality heightened.

It is an arduous task to call forth from its sandy tomb the world of the past, and archaeologists merit our admiration and esteem. Theirs is a science requiring great diligence and endless patience. It is only now after some fifty years of scientific digging that the larger rewards of their efforts begin to appear, and archaeology is able to present a synthesis. An eminent achievement of this character is the work of Professor W. F. Albright (of Johns Hopkins University, U.S.A.), *From the Stone Age to Christianity* (Baltimore, 2nd ed. 1946). An unexpected and exciting aspect of recent excavations in Mesopotamia and elsewhere is the light they have thrown on the world of the Patriarchs. The data supplied are only partly studied, but it is not altogether premature to bring these things to the attention of the lay-reader.

Of course before one can undertake to draw the picture of the Patriarchal world one must fix the date of the Patriarchs. I take it for granted here that my readers are convinced that the Patriarchal figures are human individuals and not, as some have suggested, the masks of gods or even the signs of the Zodiac. Such vagaries have invaded academic circles but they received little or no hospitality and they have departed. The Patriarchs have also been interpreted as figures of tribes, rather than as individuals. Thus a marriage represents, rather than the union of two individuals, the alliance of two tribes, the male being the stronger tribe, the female, the weaker. There can be no question that certain traits of the narrative indicate tribal history, but it is unlawful to draw from this the conclusion that the Patriarchs are nothing more than figures of tribes. In this ancient literary *genre*, personal and tribal history shade off into each other. That may be disconcerting to us; it was not so to the ancients.

When did Abraham, Isaac and Jacob live? We may give a general answer to this question without hesitation: in the first half of the second millennium B.C. However, if you want further precision you will meet with a mass of chronological data and controversy that is rather for-

midable. It may be that you have accepted the identification of Hammurabi with Amraphel of Genesis xiv and placed Hammurabi about 2,000 B.C., and felt satisfied that you were right. However, this identification is practically abandoned today by scholars of competence. Philology does not seem to allow the identification—the biblical Amraphel is probably the equivalent of AMUR-PI-EL which is not obviously Hammurabi. Then the whole question of Hammurabi's date is under question. Recent documents from Mesopotamian excavation indicate that earlier datings were too high. There is general agreement among archaeologists and Assyriologists that this is so, although there are differences among them as to the exact chronology. Albright dates the reign of Hammurabi about 1728–1686 B.C. It is hazardous therefore to be dogmatic about the date of Abraham in the present state of research and of learned opinion. Père de Vaux has drawn together the archaeological threads of evidence into a pattern in a recent study on Palestine and Transjordan in the second millennium B.C. (See *Zeitschrift Alt-Test. Wissenschaft* lvi [1938] 225–38). He sees Abram the Hebrew (Gen. xiv, 13) as one of the group of Aramaean nomads forming part of the ethnic movements of the early second millennium, and dates his coming to Canaan about 1850 B.C. It comes down to this: archaeological evidence points to a date for Abraham some two hundred years nearer the Christian era than used to be supposed.

Perhaps the most striking light on the Patriarchal narrative has come from the tablets found in the excavations at ancient Nuzu in Mesopotamia. The tablets, dating from the middle of the fifteenth century B.C., give us a picture of social and legal custom in northern Mesopotamia in the first half of the second millennium. The customary law reflected in the Patriarchal stories bears striking analogy to Nuzu practice and points to an early association of the Hebrews with that region. Now Genesis places Abraham's home in Harran, and Abraham's descendants, Isaac and Jacob, take wives from that locality. The Nuzu tablets therefore offer interesting confirmation of the narratives in Genesis, respecting the Mesopotamian origin of the Hebrews. An illustration may serve to bring out this point more clearly. It is well known that not a small part of the drama of the Abraham story lies in the fact that he is given a promise of numerous posterity and has taken a wife who proves to be barren. In the development of the story Sarai suggests to Abram that he take her handmaid, Hagar in the hope of having children by her. Such children, physically of Hagar, would be legally of Sarai. In like manner a tablet from Nuzu reads: "If Gilimninu (the bride) will not bear children, Gilimninu shall take a woman of N. Lullu-land (whence the choicest slaves were obtained) as a wife of Shenimma (the bridegroom)."¹ It is obvious that the custom is identical.

¹ Cf. C. H. Gordon, *The Biblical Archaeologist*, iii (1940) 1, 3. For additional material see R. O'Callaghan "Historical Parallels to Patriarchal Social Custom," C.B.Q. 1944, 391–405.

Evidence of another sort has come from the excavations at Mari, modern Tell el-Hariri, on the Middle Euphrates. If one is fortunate enough to get to Paris these days one may see splendid examples of the findings at Mari arranged in a most attractive and scientific manner at the Louvre. The excavations at Mari mark the latest of many illustrious achievements of the French archaeologists. In a series of six campaigns M. André Parrot unearthed remains of a remarkable civilization.¹ It appears from these discoveries that Mari was the most important state of Western Asia before its conquest by Hammurabi of Babylon about 1700 B.C. It covered an area extending over 300 miles in length. The evidence points to a high degree of culture and of administrative efficiency, to programmes of public welfare, and methods of defence. The Palace of Mari is one of the finest examples of ancient oriental architecture, and fortunately was found to be in an extremely good state of preservation. Its murals are of prime importance for the history of art, but the special delights of the archaeologist and the historian arises from the 20,000 tablets unearthed. They comprise commercial and diplomatic correspondence and religious and literary texts. In these texts we find mentioned cities of the Patriarchal narrative, such as Harran and Nahor. Some of the names have affinity with the names of Abraham's ancestors; thus Til-Turakhi with Terah (Thare in the Douay Bible). The name Benjamin also appears in the texts. This is not of course to be identified with the biblical Benjamin, but it is the same name. As the customary law in the Patriarchal stories, seen in the light of the Nuzu discoveries, leads us to northern Mesopotamia, so the names of Genesis viewed in the light of Mari draw us in the same direction.

Much additional light on the Old Testament has been thrown by the discoveries at Ras Shamra, the ancient Ugarit, on the coast of Syria. The religious texts found there provide first-hand source-material on the religion of the Canaanites. This had previously been known only indirectly through incomplete or uncertain data from Greek sources, such as fragments of Philo of Byblos, preserved in Eusebius. Some sensational theories were earlier proposed, proclaiming parallels to the history of the Patriarchs, t-r-h, the letters of a word occurring in the tablets, were pointed to as the equivalent of Terah, the father of Abraham. However, more sober scholarship rejected this and kindred ideas on philological grounds. Ras Shamra's importance lies rather in the fact that it confirms the possibility of written records in the period of the Patriarchs, and in the light thrown upon the religious and cultural environment into which the Patriarchs came.

The name Abraham has been found in documents from Mesopotamia of the first half of the second millennium, at Dilbat. It is well known that many of the old Testament names are theophoric, that is, are names in which the name of God is an element. Thus El and Yahweh (or its

¹ Cf. A. Parrot, *Mari, une ville perdue*, Paris, 1936.

shorter forms Yo, Yau and Yahu) by which names God is known in the Old Testament, can easily be recognized as forming part of other names even in an English version, e.g. Nathani-el and Elias (Elijah). Some of the names that were once theophoric no longer show the element of the divine name. There is no doubt about such names being theophoric since the remaining element is often a verb supposing a subject, as, for example, the name Jacob, which if written ya'qobh will be recognized as a verb form. If we add the missing *el* we get *ya'qobh-el* meaning (very likely) "May El (God) protect." Now this name appears as a personal name in north-western Mesopotamia in the eighteenth century B.C., in tablets from Chagar Bazar. The name Jacob appears also in Egypt. The ruins of the Karnak Temple still amaze us with their size and grandeur, but their chief interest for us at the moment is a piece of evidence they contain on the pylon of the Temple. In the list of places in Palestine captured by the Pharaoh Tutmosis III in the middle of the fifteenth century B.C. is the name Jacob-el. There is nothing unreal therefore, about the names of the Patriarchs. The personal names fit perfectly into the picture of the first half of the second millennium as do the place names and the social customs.

Archæology offers additional evidence. The narratives of Genesis portray the Patriarchs as pastoral nomads. They are properly described as semi-nomads. They dwelt in tents, had flocks and herds and did some planting. They negotiated with local princes regarding property rights to wells. Towns are mentioned in the narratives, such as Shechem, Bethel, Hai, Gerar, Dothaim, Beersheba and Jerusalem. Archæological research has established the fact that practically every town mentioned was in fact in existence in the Middle Bronze Age; the archæological period into which the Patriarchal age fits. The authority for this assertion is Professor Albright in his book *The Archaeology of Palestine and the Bible*. He also affirms that the "Cities of the Plain" were inhabited and were particularly prosperous in the centuries preceding 1800 B.C. and that occupation ceased after that time. This would square nicely with the data of the biblical narrative and with the sudden destruction of Sodom and Gomorrah. The evidence points to a lack of sedentary population in this region for several centuries. It is interesting to recall that as late as the Middle Ages there was a little place called Zoar at the southern end of the Dead Sea.

The punitive expedition of the kings described in Genesis xiv used to be dismissed as fictitious by some critics. The route they took skirted the edge of Gilead and Moab and no adequate reason for their presence there could be assigned. Explorations by Albright and Glueck have shown that about the beginning of the second millennium there was a line of important cities along this route, though not much later, the sedentary population disappeared and Transjordan became again a land of nomads.

West of the Jordan, Palestine during this period was under the domination of the powerful Twelfth Dynasty of Egypt. Surprise may be felt that the Patriarchs could enjoy such freedom of movement in a land dominated by Egypt. There is no need however for surprise when we understand the nature of the rule. The political picture of Palestine is of a group of city-states ruled by petty princes more or less dependent on their Egyptian overlords. The cities were in the plains and valleys, leaving the mountain ranges of Judæa, Samaria and Galilee comparatively free, and these served as pasture lands for nomad tribes. Thus there were at the disposal of the tribes large spaces between Shechem and the cities of the Plain of Esdraelon, between Shechem and Jerusalem and from Jerusalem to Beersheba, together with the interior of the Galilean range. The lines of this picture are drawn from Egyptian texts of the nineteenth century B.C. known as the "Execration Texts."¹ Some idea of the intimate colouring of life in Canaan during that period may be obtained from the *Tale of Sinuhe*, an Egyptian record of the twentieth century B.C., and we may gather what the Hebrew Patriarchs looked like from the wall-painting of the tomb of Beni-Hasan.²

This is a brief sketch of the interesting light and confirmation given to the Patriarchal narratives by archaeology. There is evidence from the book itself that points to the reliability of the record. Abraham, Isaac and Jacob appear before us as distinct personalities. Isaac is not Abraham; Jacob is not Isaac. They have all the characteristics of real people. They must struggle for their rights (Gen. xxi, 25), bargain for and buy land (xxiii, 1). Their marriage customs contradict later law (cf. xx, 2 and Lev. xviii, 9-18) as do their cult practices; they have no priesthood, they sacrifice in every place, there are no laws of legal impurity, nor are their ethics those of later Israel. They are not creations of a later age.

These indications all point to one conclusion. The amazing tenacity of the Oriental memory kept alive among the tribes in Egypt the traditions of their ancestors and of their Mesopotamian origins. Oral traditions passed from generation to generation until they were fixed in writing, which was not a substitute for memory but rather an aid to it. The stories of Abraham, Isaac and Jacob which we read in the inspired pages differ little from the stories the Hebrews listened to centuries ago as they sat about their camp-fires at night under the stars. The ashes of those fires are long since cold, the bones of these Hebrews long ago scattered, but their stories of Abraham, Isaac and Jacob live on to inspire and to challenge.

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¹ Cf. A. Bea, *Biblica* xxiv (1943) 231-60.

² See the plate and description in the *Westminster Historical Atlas*, fig. 9, p. 23.

WITNESSES TO CHRIST

I. ST. PAUL

HOWEVER much we admire the impetus given to early Christianity by the missionary labours of St. Paul, it would be unjust to allow the greatness of the work to obscure for us the character of the worker. St. John Chrysostom, having commented on the Pauline writings with a mastery and an eloquence that have never been surpassed and seldom equalled, composed seven panegyrics on the Apostle. The keynote of Chrysostom's admiration is struck in the opening panegyric where he declares that no tongue is adequate to sound the praises of St. Paul. In an enthusiastic passage at the end of the commentary on Romans, he prostrates himself in spirit before the tomb of the Apostle at Rome and eulogizes the remains which guard that city "more powerfully than tower or rampart," In *Epist. ad Rom., hom. 32* (PG 60, 679).

No writer in English has written more beautifully about St. Paul than J. H. Newman. Under the caption "St. Paul's characteristic gift," he says: "To him specially was it given to preach to the world, who knew the world: he subdued the heart, who understood the heart. It was his sympathy that was his means of influence: it was his affectionateness which was his title and instrument of empire." In virtue of this gift of sympathy the Apostle was able to spread about his person an aura of fragrance and to exercise on his fellows a kind of magnetic attraction: "For whereas I was free as to all, I made myself the servant of all, that I might gain the more. And I became to the Jews, a Jew, that I might gain the Jews: to them that are under the law, as if I were under the law (whereas myself was not under the law), that I might gain them that were under the law. To them that were without the law, as if I were without the law (whereas I was not without the law of God, but was in the law of Christ), that I might gain them that were without the law. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all" (1 Cor. ix, 19-22). Human nature, even in its unregenerate state, was an open book to him. Though he had never been a heathen and was no longer a Jew, yet he was a heathen in imagination and a Jew in the history of the past. Scattered throughout his writings there are specimens of the tender affection which his great heart had for all his kind, and what a mixture of admiring love and plaintive denunciation did the thought of his own race inflict upon him! (Rom. ix, 1-5).

The consciousness of exalted office—dealing in priestly fashion with the Gospel of God—was to him a personal humiliation, for he realized that he himself was weak and one of the sinful race for whom Christ died: "But we have this treasure in earthen vessels, that the excellency

may be of the power of God and not of us," II Cor. iv, 7. As a consequence, he used his awful Apostolic power only at the call of duty, rejoicing to exhibit himself on that footing of human weakness which he shared with his hearers and converts. That is why he found himself in a position to conceive such great love of the brethren. After the pattern of Almighty God and in Imitation of Jesus Christ he cherished to a high degree the virtue of compassion, and a character which was impetuous and unyielding by nature became gentle and affectionate under the influence of grace. The affection in which he held his own converts was as tender as it was strong. With the unselfish love of a mother he brought forth the image of Christ in the souls of the Galatians (Gal. iv, 19); with the devoted sympathy of a nurse he cherished the Thessalonians and recaptured the language of infancy in order the better to be understood (I Thess. ii, 7); with the strong solicitude of a father he exhorted and adjured all to walk worthily of the God who called them to his kingdom (Eph. iv, 1). How he rejoiced at the orderly array of the Colossians and grieved at the thought of their being cheated and led astray! (Col. ii, 4-5). "His mind," says Newman, "was like some instrument of music, harp or viol, the strings of which vibrate, though untouched, by the notes which other instruments give forth." How he deplored divisions and abhorred enmities in the Christian body! (I Cor. i, 10-12). These he conceived as an offence against nature, and above all as injurious to the Saviour who died to restore the unity of mankind. Fraternal charity was always in his thoughts, and no man hymned it as well or practised it so assiduously: "If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing . . . Charity is patient, is kind," etc. (I Cor. xiii). Christian altruism owes its noblest expression to him: "Let each esteem others better than himself; each one not considering the things that are his own, but those that are other men's," (Phil. ii, 3-4); and Christian humanism its motto: "For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline: think on these things" (Phil. iv, 8).

Such high and noble sentiments flowed spontaneously from St. Paul's appreciation of the Christian Mystery. His mind worked by intuition and he saw more clearly than others the universal efficacy of the redemption. If salvation is for all men and if in Christ there is neither Jew nor Gentile, it is because the power that works salvation is not the law of Moses but faith in him who "was delivered up for our sins and rose again for our justification" (Rom. iv, 25). The Law of Moses was holy and just and good, but it was powerless to save. And how unequal to the struggle with sin were those who had nothing but that law to help

them Paul explained by a vivid description of the conflict between the higher and the lower self occasioned by the commands of God's positive legislation (Rom. vii, 14-25). In further setting aside the claims of Jewish propaganda he stressed the primacy of the life of grace over external observances, and showed himself more deeply acquainted with the spirit of the Gospel than many of his contemporaries. Christians, therefore, though freed from the Mosaic Law, were not free from all law, for they were subject to the law of the Spirit and had to keep their minds fixed on the things of the Spirit. The freedom of the sons of God is another intuition which appears constantly in his writings. The death of Christ set men free from the tyranny of sin and the grave, and the Christian lives a new life in union with the Risen Christ. In virtue of that union the Christian gives glad and willing service, inspired and borne along by the Holy Spirit. The "slaves of Christ" are the only men who are truly free, for "where the Spirit of the Lord is, there is liberty" (II Cor. iii, 17).

"Slave of Christ Jesus" was the title which he himself loved beyond all others. From the time that his eyes were opened after the blinding experience on the road to Damascus, he saw only Jesus. Henceforth faith in the crucified Lord was the power that charged his energies, the star that shaped his course, the wings that gave him flight. In a striking passage in Colossians, he recalls the primacy of Christ with the object of confirming the teaching given to that Church by Epaphras: "In whom we have redemption through his blood, the remission of sins; who is the image of the invisible God, the firstborn of every creature: for in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him. And he is before all, and by him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he may hold the primacy. Because in him it hath well pleased the Father that all fullness should dwell; and through him to reconcile all things to himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven" (Col. i, 14-21). What an impression the passage gives of the deep religious life that is centred in Jesus! Existing before the world of men and of angels, present to his followers from the beginning of this life and their goal in the next, Jesus was the object of Paul's heartfelt praise and undying love:

"Who shall separate me from the love of Christ? Shall tribulation or distress or famine or nakedness or danger or persecution or the sword?" Rom. viii, 35.

"For to me, to live is Christ: and to die is gain (Phil. i, 21).

"With Christ I am nailed to the cross. And I live, now not I; but Christ liveth in me" (Gal. ii, 19-20).

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me and I to the world . . . From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body" (Gal. vi, 14-17).

"If any man love not our Lord Jesus Christ, let him be anathema" (I Cor. xvi, 22).

To think so magnificently of Jesus, to be wise with that wisdom which is none other than Jesus and him crucified, to be urged on by an enthusiasm and a personal love for Jesus that still burns and inflames across the centuries: all this was granted to Paul, so much so that the phrase "in Christ Jesus" occurs as a refrain in his writings and recapitulates all his thoughts. Old age did not wither nor custom stale the beautiful relationship. From the darkness of a Roman prison he spoke of the light that the Saviour brought, shedding rays of life and immortality through the gospel which he had been appointed to herald, II Tim. i, 10. And though he felt that the end was at hand, he was not put to the blush, because Jesus to whom he had given his confidence was no stranger to him and had the means to keep his pledge safe (II Tim. i, 12). The imagination is busy with the picture of the old man Paul in prison. Did the memories of thirty years of toil in the service of the Lord crowd in upon him? some painful, appeals unheeded, invitations spurned and grace rejected: others consoling, so many of the same mind, cherishing the same bond of charity, and the peace of God watching over their hearts and minds in Christ Jesus. One thing is certain: he had fought the good fight, and finished the race, and had redeemed his pledge. He could look forward to the future with calm and serenity: "The Lord hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever, Amen" (II Tim. iv, 18).

D. J. O'HERLIHY.

The above is an extract from a contribution to the forthcoming work: *A Catholic Commentary on Holy Scripture*.

MEMBERS OF CHRIST

IN a previous article upon the "Mystical Body of Christ" I attempted to present more especially the collective aspect of that doctrine—or of that fact, as it may also be called. The present complementary article is devoted to the individual aspect of the Mystical Body, to an attempt to show what the Mystical Body does and should mean for the individual Catholic, how it should enter into his individual life and experience, how he should endeavour to reap to the full all the benefits which the membership of that Body is designed by God to confer upon him. At the same time I am treating the subject from a strictly Pauline point of view; these two articles are intended to sum up his central doctrine and characteristic point of view, thus (as I hope) making it easier to read his epistles with a fuller understanding. Where it has seemed necessary, I have inserted some details which he does not treat explicitly, in order to round off the exposition, and not leave any awkward gaps for the modern reader.

For it is important to note that St. Paul never wrote an epistle for the mere sake of expounding a doctrine; there is always some practical need to be met, though it may be dogmatic no less than disciplinary or hortatory. There is no sufficient ground whatever for looking to his epistles for a complete body of doctrine; least of all should our modern rationalists do so, for upon their own premises they must be satisfied with the immediate occasion, usually fairly obvious, which induced the apostle to write, whereas Catholics may well see a merciful providence in the number of important points which he found it wise to treat. How welcome, for example, is his insistence on the Real Presence in I Corinthians! And yet, from a purely human point of view, it would seem obvious that he would never have touched upon the subject, if he had not felt it necessary to urge his Corinthian Christians to celebrate the Holy Eucharist with more reverence.

It is important also to notice that he was dealing for the most part with adult converts, usually pagans, though there was a nucleus of Jews among them. The question of infant baptism does not arise explicitly; though it would be rash to say that he did not administer it upon such an occasion as that of Acts xvi, 32-4, where there is an emphasis on the whole household in the very mention of the act of baptizing. Tertullian, as is well known, protests against infant baptism at the beginning of the third century (*de Baptismo*, xviii, 14), but as against a practice already at least to some extent existing, and without vehemence; in the patristic age the custom of postponing it became so common as to affect strongly the Easter liturgy. I may mention in passing, as another point seldom noticed, that in II Tim. i, 16-18 it seems more likely that St. Paul is praying for Onesiphorus as already dead, since he prays for him and his household separately.

In spite of the fact that he was dealing mostly with adult converts, the Apostle does not speak of conversions as gradual; the contrast between his own treatment of the subject and that of the Council of Trent (Denz. 798) is rather marked, and is doubtless due in part to the miraculous manner of his own conversion. There is no inconsistency between the two, since Trent is setting forth the more ordinary preparation for justification. St. Paul, changed in a moment from a bitter persecutor to a fervent believer, was emphatically one who "worked not, but believed" (Rom. iv, 5), though elsewhere he writes that albeit he was a blasphemer and a persecutor, yet he found mercy because he acted in ignorance—yes, though he was the first of sinners, he found mercy (1 Tim. i, 13-16). And he found light: he found that it was Christ whom he was persecuting, and he discovered who and what Christ really was. Already he had had misgivings: "It is hard for thee to kick against the goad" (Acts xxvi, 14). But these doubtless had only made him the more bitter and vehement.

Everything had come to him in one overwhelming flood; and so he came to regard conversion as a single great process, though he shows himself well aware of its distinctive aspects. From the side of man we find them summed up in Gal. iii, 24-7: "And so the Law hath been our tutor unto Christ, that we may be *justified* through *faith*. But now that *faith* hath come, we are no longer under the tutor. For ye are all through your *faith* sons of God in *Christ Jesus*. For all of you who were *baptized into Christ, have put on Christ*." And we may add one more verse, because it is so clear and explicit: "In him is neither Jew nor Greek, neither slave nor free, neither male nor female: for ye are all *one person in Christ Jesus*."

We have therefore four different aspects or parts of conversion: (1) faith: (2) justification: (3) baptism: (4) incorporation in Christ. Faith may come to the adult in single acts, helped, as Trent remarks (loc. cit.) by divine grace. This is not yet justification, for, as that great council also explains, "nothing that precedes justification, whether faith or works, merits the grace itself of justification" (Denz. 801), which is the free gift of God. Justification itself brings justness; we have preferred to use this latter term in the Westminster Version, in order to exclude the legal connotation of "justice," while keeping the connexion with "just" and "justify." "Justness" is a good English word, as may be seen in the large Oxford English dictionary, and has not been invented for the occasion. In the adult, justification may precede baptism, if he make an act of perfect contrition or of perfect love of God; in the baby, baptism will bring justification with it. The essence of this justness, as Trent explains, "is the justness of God, not that justness whereby He Himself is just," not therefore of course the divine attribute as it is in itself, "but that whereby He makes *us* just" (Denz. 799), producing in our souls that supernatural quality, that inherent and transforming

"accident" which reflects by analogy His own infinite justness. It is essentially sanctifying grace, which brings with it the infused virtues of faith, hope and charity (Denz. 800), even though these are not consciously exercised at the time or for some years afterwards.

Of baptism I have written in my previous article; it is an external rite, admitting to membership of the Church, but also effecting the grace which it signifies, the washing away of original sin, and also of any actual sins, mortal or venial, of which an adult may have been guilty. At the least, acts of faith and hope and attrition are required; and even temporal punishment is remitted. If the recipient retains an attachment to venial sin, neither its guilt nor its punishment are remitted; but both are remitted if he dies in grace. If he receives the sacrament in mortal sin unrepented, the seal of the sacrament is still impressed upon his soul, and attrition will suffice to remove all guilt and punishment, apart from any venial sins of which he may not have repented.

"All of you who were baptized into Christ have put on Christ" (Gal. iii, 27). This corporate identification with Christ is St. Paul's chief doctrine and all-embracing synthesis. Justification was the controversial aspect of the matter: against the rabbis he argued that mere works could not justify, but only faith working through charity (Gal. v, 6). It is also the Catholic doctrine, which was vigorously defended against the Protestants, that this justness is a quality actually imparted to the soul, and not merely imputed; it comes *from* God (Philip. iii, 9), and is called by the Apostle not merely grace, but life, and even glory. "All," he writes, "have sinned, and need the glory of God" (Rom. iii, 23), and he prays (for example) that the Colossians may be strengthened through the might of God's glory (Col. i, 11). But our corporate identification with Christ expresses something more than this. In the first place it comprises our membership of Christ's mystical body the Church, of which enough was said in the previous article. St. Paul insists vigorously that in baptism (for, as I have said, he does not distinguish and analyze the different aspects of the great process) the hitherto sinful life of the adult has come to an end, having been crucified with Christ, in order that he may rise from the baptismal waters a new creature, one with Christ in His glory. In Rom. vi, 1-11, for example, evidently with adults in his mind, he writes of this death, wherein our sinful body (as subject to passions and lusts) is brought to naught, in order that we may walk in newness of life. Of the new creature that arises from the death of the old he writes in Gal. vi, 15 that "neither circumcision is aught," since in the New Testament it no longer helps to salvation, "nor uncircumcision, but a new creature." And in Eph. ii, 8-10, verses which sum up so much of St. Paul's doctrine, we read that we have been "*created* in Christ Jesus for good works, which God hath prepared beforehand that therein we may walk." It is in this way

that we must understand that fine verse in a well-known hymn to our Lady :

Thou, to whom a Child was given,
Greater than the sons of men,
Coming down from highest heaven
To *create* the world again.

This death of the old man, this crucifixion of the former life, has a great significance in the spiritual life ; for the perfection of the Christian, if we look at this perfection upon its negative side, lies in the completeness with which he carries it out. When the Apostle, for example, cries out, " With Christ I am nailed to the cross," con-crucified with Christ, as we might say, " it is no longer I that live, but Christ that liveth in me." (Gal. ii, 19-20), he is evidently not thinking merely of his resistance to mortal sins, but of his being as good as dead to all that resists the full action of Christ in his soul. And so it evidently should be with the Christian ; he must be so crucified to self as to save his soul by rejecting mortal sin, but he ought to reject venial sin too, and absolute perfection demands that he should master any inclination whatever to refuse anything that God asks of him. " What do I still lack ? " So asked the young man in the gospel (Matt. xix, 20) ; and doubtless he thought himself ready to assent to anything that might be asked of him. But he deceived himself.

The mere readiness to sacrifice anything and everything can never be an end in itself ; there must be something positive to be gained that is worth the sacrifice. That positive gain is Christ. " I have suffered the loss of all things," writes the Apostle, " and count them but refuse, in order that I may gain Christ " (Philip. iii, 8). " The Church—is his body, the fullness of him who is wholly fulfilled in all " her members (Eph. i, 23). Christ reaches His fulfilment corporately in the Church, and likewise in each individual thereof, thus accomplishing the full purpose of the Incarnation. And conversely each individual attains his fulfilment in Christ (Col. ii, 10), so far as he will allow Christ to work out His full purpose in him, and thus is " filled unto all the fullness of God " (Eph. iii, 19). This is indeed his true self-expression and self-realization, in a manner of which so many modern exploiters of this glib term have no conception. Let us endeavour to fathom what it means, only stopping a moment to remind ourselves that our Lord at the Last Supper had expressed the matter, if anything, even more strongly : " as thou, Father, art in me, and I in thee, that they also may be one in us—I in them as thou in me " (John xvii, 21-2).

St. Paul was Christocentric even in his faith. It is often (but not always) in explanation of Christ's true being and purpose that we find him introducing the Blessed Trinity. Col. i, 18-19 may serve as a good example of this, though the Holy Ghost is not mentioned : Christ is the Head of the body, which is the Church, *because* it has pleased (we may

fill in here, "the Father") that in Him all the fullness should dwell: the fullness of the Godhead, as we may confidently fill in from Col. ii, 9. This is in a manner an extreme example; it would of course be easy to show how the Apostle brings under his central view of Christ the example set by His life, the redemption effected by His death, the hope held out by His resurrection and ascension.

It would be a more elaborate business to work out all that it meant by Christ bestowing upon us His Spirit, the Holy Ghost. Such internal effects the Apostle tends to ascribe directly to the third Person of the Blessed Trinity, but as to the Spirit whereby Christ unites the Christian to Himself; for "if anyone hath not the Spirit of Christ, that man is not of Christ" (Rom. viii, 9). As making up that work upon the soul which is our spiritual life may be enumerated the theological virtues of faith, hope and charity, the cardinal virtues of prudence, justice, fortitude and temperance, the gifts of the Holy Ghost (well treated lately by Father Bernard Kelly, C.S.Sp. in his little book, *The Seven Gifts of the Holy Ghost*, published by Sheed and Ward in 1941), the seals of baptism and confirmation and (if so be) of the priesthood, and those priceless graces which pour in upon us, which would make a saint in a short time of anyone who would put them into effect without reserve. To pursue all these through the epistles of St. Paul would be a long task, but it would bring home to us more clearly what he means when he writes, "For me to live is Christ" (Philip. i, 21).

One last vital force remains to be mentioned, the Holy Eucharist, the Food which we do not transform into our own substance, but which transforms us into itself, thereby making us one with each other in the manner propounded (as we have seen) by our Lord Himself at the Last Supper. "We many are one bread, one body, for we all partake of the one bread" (I Cor. x, 17). This is the mystery, not merely of faith, but of love, that love which in urging us to unite ourselves with our Blessed Lord, moves us to extend that very same unity to each other.

And let me conclude with a humble ambition: it is that a paper such as this may be taken, not as a substitute, but as a preparation for reading St. Paul. At the best his epistles do not make very easy reading, because he is struggling, as it were, to overtake his own thoughts, without much regard for strictly logical arrangement, or even at times for strict grammar. But if we can work ourselves into his characteristic ideas and his characteristic ways of putting them, we shall gradually find ourselves more at home with him, and thus draw more easily upon the unfathomable riches of Christ, which none have set forth more powerfully than he.

CUTHBERT LATTEY, S.J.

THE HOLY WOMEN ON EASTER MORNING

PIECING together the details given by the four Evangelists it would seem possible to construct some harmonious scenes concerning the first messengers of the joyful Easter news. But every word of the Gospel records should be considered, and none should be pressed beyond its simple meaning, lest we incur contradictions.

None of the Evangelists has given us a full list of the holy women. Saint Mark gives us (xvi, 1) Mary Magdalen, Mary (the mother) of James and Salome, the latter being omitted by Saints Matthew and Luke, but the latter adds Joanna (xxiv, 10). At the beginning the holy company had acted together. After their return from Calvary on Friday evening they had from stores at hand prepared spices and ointments before the commencement of the Sabbath rest (Luke xxiii, 56), completing their stock by a hurried purchase on Saturday evening during the short time of daylight after the Sabbath, and finishing their task during the night. They started for Calvary in the darkness of the early dawn but arrived there in broad daylight, just after the guards (of whom they knew nothing) had departed (Matt. xxviii, 4, 11). Only on the way had the remembrance of the heavy stone begun to trouble their minds. Approaching the sepulchre they were relieved to see that it had been removed. At this juncture we come to the parting of their ways.

Mary Magdalen took it at once into her head that the body must have been stolen, and she vehemently and perseveringly reacted to that supposition. She ran away from her companions to inform Peter and John and from that time we must distinguish the movements of two different groups, i.e. those of Mary Magdalen (together with the two Apostles) and those of the other women. The fact that in his general statement Saint Luke (xxiv, 10) includes Mary Magdalen with the others need mean no more than that she too had a message to the disciples and found no credence either (Mark xvi, 11).

A separate treatment of her movements is demanded by the express statement of Saint Mark (xvi, 9) that our risen Lord appeared to her *first*, whilst the full and charming account of that appearance by Saint John puts us in possession of the details (xx, 11-18).

As the two groups moved between the Sepulchre and the house of the Cenacle it may seem strange that no meeting of them on the way is mentioned. This might be explained by the strict Eastern custom, still in vogue amongst the Arabs, according to which it would be considered improper for men and women, even husbands and wives, to address each other on the public road. But there is another, a geographical, explanation. There were two different roads leading from the one place to the other. As the women started in the semi-darkness of the dawn

they would find it convenient to take the one leading through the city and find the gate near Calvary open in the daylight after the short dawn (Heb. xiii, 12). On the other hand the two Apostles starting in broad daylight would pass through the one near the present Jaffa Gate and walk to Calvary outside the walls. Mary Magdalen, following them at a respectful distance would naturally take the same route.

The two accounts will stand out more clearly if they are put in parallel columns thus :

MARY MAGDALEN and the
Apostles (John xx, 2-18).

Mary Magdalen came running to the Apostles, informing them about the opened tomb, and impressing on them her strong conviction that the body must have been stolen.

Peter and John went, found the grave empty but in good order. They saw no Angel, returned to the others and reported (Luke xxiv, 24).

Mary Magdalen who had followed them did not approach the tomb until they had left. When she was questioned by the Angels sitting inside and by the apparent gardener she was still persuaded that the body had been stolen. When our Lord called her by name she recognized Him. Then she went with the news to the disciples, but was not believed (Mark xvi, 11, 14). This must have been before the two disciples had started for Emmaus, for they had heard only of the appearance of Angels (Luke xxiv, 23).

It remains for us to find a satisfactory answer to the puzzling question : When and where did the risen Saviour, appear to the rest of the holy Women ? At the first glance it might appear that He met them somewhere on the road, or perhaps still in the garden, when they were hastening in fear and great rejoicing to tell the good news to the disciples (Matt.

THE OTHER HOLY WOMEN.
(The Synoptics).

Meantime the other women entered the tomb and saw two Angels. One of them, soothing their fear told them of the Resurrection and sent them to the Apostles, chiefly to Peter, with the direction that the disciples should expect the Lord in Galilee.

While Peter, John and Mary Magdalen were on their way to Calvary the holy women went to the meeting place of the disciples. They gave their message, but were not believed ; on the contrary, though the disciples were startled they treated the report as a piece of madness (Matt. xxviii, 5-8 ; Mark xvi, 5-8 ; Luke xxiv, 4-11, xiv, 22).

xxviii, 8, 9). Against this solution there are two difficulties: Firstly, in that case the Saviour would have appeared to them before Mary Magdalen (see account above). Secondly, it is clear that they spoke to the disciples only of a vision of Angels (Luke xxiv, 23).

Attempts have been made to insert this appearance into the account of Saint John about the appearance to Mary Magdalen. But that passage is so compactly concerned with her that there is no room anywhere for such an insertion (John xx, 16, 17). The following would seem a fair solution: Saint Matthew has left a gap between verses 8 and 9 which could be filled by a conjecture, based on the ordinary reaction of human nature. When the women had been snubbed by the disciples they would not be inclined, even if custom had permitted it, to remain in that chilling atmosphere, and even their guest quarters had then no special attraction for them. On the other hand, the garden of Calvary had become for them a most sacred spot, and they might even secretly hope to find the Angels still there. On their return to it, perhaps at the entry into the garden, Jesus met and greeted them, saying: "All Hail." (This solution has been suggested by the Memorial Altar to the holy Women in the Church of the Holy Sepulchre in Jerusalem.)

LAMBERT NOLLE, O.S.B.

IN DEFENCE OF DAN

In the Mass for All Saints we have a lesson from the Apocalypse, ch. vii, giving the names of the tribes of Israel whose members have attained to the happiness of heaven. Dan is omitted. There is an old tradition, mentioned by Mgr. Knox in his New Testament, that Antichrist was expected to come from that tribe and that for this reason Dan was omitted. There are however two other peculiarities about the list that seem to call for elucidation: Ephraim also is omitted although his brother Manasses is included; Joseph too, their father, is named although elsewhere he does not appear in the list with his sons, except to record the fact that he is their father.

It is interesting to explore the Bible for lists of the sons of Jacob or of the tribes of Israel and to try to account for their variations. There are at least thirteen such lists in the Old Testament and by copying them out in parallel columns one is able easily to compare them. The first point that strikes one is that no two lists tally exactly though some features are common to all, or nearly all. The one that concerns the present issue is as follows:—In six of them Dan, Nephthali, Gad and Aser, the sons of Jacob's serving women, follow one another, not always in the same order but always in the same block of four. In five

other lists Dan is associated with Aser and Nephthali only, Gad having been separated from them for a specific reason.

To return to the Apocalypse—is it not possible that St John, who in his synagogue days had heard these lists read again and again in the Sabbath portions of the Law, remembered these four names together and inscribed them so that Dan occurred where Manasses now stands? If we substitute Dan for Manasses we get a perfect list of the Twelve Tribes, Manasses and Ephraim being included in the tribe of Joseph as they always are when Levi is counted as one of the Twelve. It is true that the manuscript evidence is slight, but we may note the fact that a Coptic version has Dan in place of Manasses.

How account for the alteration? Some accident may have happened to the scroll, completely deleting the name Dan, and an early copyist may have filled the gap with the first missing name that came to his mind. It has also been suggested that a scribe copying the text, wrote Man in place of Dan, and that this was later developed into Manasses.

Reading the name Dan in verse 6 we see how St. John apparently called up the names from memory in pairs. First, two of Lia's sons, Judah the greatest and Ruben the eldest: then the two pairs of the serving women: then the rest of Lia's—Simeon and Levi, who have a whole story to themselves, and Issachar and Zabulon. Last but not least, the best beloved sons of the beloved mother, Joseph and Benjamin. The verse numbering obscures this arrangement by dividing the list into four verses with three ill-assorted sons in each.

It has been said, in support of the existing text, that John may have omitted the name more or less at random simply in order to keep to the number twelve. But surely if any name were to be omitted it would be Manasses, since he was already included under Joseph? And against the view that John omitted Dan because the tribe was reprobate, it may be observed that this does not tally with Ezechiel xlviii, 32, where one of the gates on the east side of the city is allotted to him.

The lists referred to are in:—Gen. xxxv, xlix; Ex. i; Num. i, ii, x, xiii, xxvi; Deut. xxxiii; I Par. ii, xii, xxvii, Ezech. xlviii, Apoc. vii.

G. V. SANDERSON.

BOOK REVIEWS

The Book of Psalms in Latin and English with the Canticles used in the Divine Office. (Burns Oates and Washbourne), 1947. Pp. xii + 452. Price not stated.

On the title-page this publication is described as above, but the dust-jacket further announces that this is the Book of Psalms "in the new Latin version of the Pontifical Biblical Institute, and translated into English by Mgr. Ronald A. Knox." This caption is expanded in the blurb, which after giving an account of the new Latin version goes on to state: "The revised Latin text is here published in Great Britain for the first time, and, for the benefit of English readers, is accompanied by an English translation and notes specially prepared by the Right Rev. Mgr. Ronald A. Knox."

By a convention of the book trade, the authorship of blurbs is anonymous. They are usually understood to be quasi-advertisements made up by the publisher himself to further the sales of the book; in fact, the entire dust-jacket is more an ephemeral selling device than a lasting part of the volume it protects. Hence we should be cautious about attributing to a scholar like Mgr. Knox the statements reproduced above.

The book reproduces on its left-hand pages the new Latin version from the original texts, as approved by Pope Pius XII, while the right-hand pages give the vernacular translation and the notes for the benefit of English readers. Such readers might be excused for supposing that the Knox version was made from the revised Latin text, and that the notes were designed to elucidate those passages that the revised Latin fails to make clear. Yet such suppositions would be at variance with the facts. Replying in the *Clergy Review* to one critic of this book, Mgr. Knox has written that his own rendering was made from the Vulgate and afterwards rapidly revised to bring it into line with the new Latin version. The notes scarcely appear to have been given the benefit of even a rapid revision: they deal mainly with peculiarities of the Vulgate, and ignore the renderings adopted in the new Latin. Thus, e.g. on p. 259 there are two notes referring to the Roman Psalter "which is used in the liturgical recitation of the psalm"; but neither note applies to the Latin text given on the opposite page. Notes of that character are of little value to English readers who wish to understand the Psalms as lately translated into Latin from the original texts.

The new Latin version was published in Rome in 1944 as *Liber Psalmorum*, and in the Vatican City in 1945 as *Psalterium Breviarium Romani*. There are thus two approved forms of the Latin text: the former scientific, with critical and exegetical notes, the latter liturgical. It is difficult to discern the principles underlying the Burns Oates edition. It is a faithful reproduction of neither the scholarly edition of 1944 nor

the liturgical one of 1945. The spelling conforms partly to one, partly to the other. The letter J is frequently used (e.g. *Juda, jam*) after the manner of the Breviary, but other spellings (e.g. *reppulisti, braccio*) follow the usage of the *Liber Psalmorum*. In some respects the present edition departs freely from the original; thus the 150 psalms are numbered in the text, though not in the table of contents, from I to CL, according to the cumbrous and obsolescent Roman system, although the *Liber Psalmorum* and the *Psalterium* both use the more convenient Arabic numerals. Moreover the Latin as here printed lacks the various typographical devices denoting direct quotations and exclamations and forming an important feature of the new version in both its official forms. Some further variants may be safely attributed to carelessness in reading the proofs: e.g. p. 312, a comma has been omitted in v. 9 after *erat*, and the sense is spoilt; p. 398, v. 13b, *operibus* (first time) should read *verbis*; and, p. 448, the two final letters have been omitted from the title of the *Magnificat*.

The arrangement of the Latin text on the page seems to betray some lack of consistency in editorial policy. The blurb led us to expect that the Latin text was the principal part of the book, and that the Knox rendering had been added for the convenience of English readers. Yet on the printed page the reverse order of priority is followed. Psalms are so set out that the Latin shall correspond as far as may be with the English on the opposite page, with the result that a half-verse of the Latin is sometimes unceremoniously thrown on to the following page because the translation opposite has reached a period. The Latin psalms are printed with the rhythmical and sense-divisions into strophes, stichs and hemistichs, following in this the edition of the Biblical Institute professors; but all the critical and explanatory matter in that edition has been omitted.

The English version follows the lines already familiar to users of Mgr. Knox's translation of the New Testament books. Here is the same idiomatic English, lucid and graceful; here too is the same refusal to follow the original closely, not to say slavishly. In the rendering of Old Testament poetry the translator further asserts his independence of ancient forms by turning each poem into prose. The handful of alphabetical psalms have, it is true, received special attention, and each has been translated by a series of sentences beginning with successive letters of our English alphabet; but other literary graces of the Psalms have been treated with far less regard. A stately Hebrew measure with its thought-rhyme or parallelism has only too often been rendered by a series of terse, epigrammatic sentences. This is all the more surprising and even disconcerting since the Latin on the opposite page goes far to reproduce the poetic form of the original.

To sum up: the Book of Psalms as published in the new version for the first time in Great Britain consists of disparate parts. Valuable features of the Roman original have been sacrificed, and their loss is

scarcely compensated by the addition of a translation made in large part not from the new Latin but from the old Vulgate.

However, the translation may be warmly recommended to readers whose concern is not with the results of modern scholarship as embodied in the new Latin version, but who are content to admire and enjoy the mature work of a literary craftsman.

C. B. HUGHES, S.J.

Ecce Agnus Dei (John i, 29, 36). By E. E. May, O.F.M.Cap. (The Catholic University of America Press, Washington, D.C.). 1947.

There can be few texts of the Bible of which more various interpretations have been evolved than that selected by Dr. May as the subject of his dissertation for the degree of Doctor of Theology. The author sets out to present the reader with a comprehensive survey of the whole field of interpretation and appears to have taken note of every known view of the texts. Each is set down and estimated in turn until the author reaches finally the view which he himself holds. A very detailed bibliography and indices are added.

It is customary among non-Catholics today to assert that the Baptist could not possibly have had any clear idea of Christ's redemptive death, as is evidently indicated in these texts. Many hold therefore that we have here the ideas of the Evangelist later in life which he unconsciously puts into the mouth of the Baptist. Such a view is of course not tenable for a Catholic as it involves error on the part of the Evangelist.

Lagrange gave a new direction to Catholic interpretation by saying that the only way of avoiding the above conclusion was to deny that the texts necessarily involved anything about a sacrificial death. He endeavoured to show that the lamb only meant innocence and that this was moreover the traditional interpretation.

Dr. May however, in an exhaustive treatment shows that there is much support in tradition for the "sacrificial death" view, and, in particular, St. John Chrysostom has a very striking passage on this subject (p. 62). Dr. May goes on to show that there are many details which make it quite reasonable to hold that the Baptist had a knowledge in advance even of the apostles and indeed that he *should* have if he was to "prepare the way" for Christ. He shows that the Baptist was familiar with the prophecies of Isaias and thus with ch. liii which speaks of Christ's death for sin. Nor can the possibility of direct revelation on this point be excluded. All the difficulties are frankly faced and reasonable solutions offered—with perhaps one exception. On p. 129 the familiar text of Matt. xi, 2-3 is quoted as an objection to the author's view, but it must be admitted that it is scarcely answered (on pp. 131-2). It is a real objection to the author's interpretation of John i, 29 that the Baptist at a later stage appears to have doubts of Christ's identity. Dr. May briefly states the

traditional view that the Baptist's question is put on behalf of his disciples and not for himself. Lagrange however has shown (to the reviewer's satisfaction) that such an interpretation hardly explains either the text or its context and he suggests that the Baptist was impatient to see the Kingdom established. It would have been welcome to read in the present treatise that this view of Lagrange does not necessarily involve his view of John i, 29.

But this is a minor criticism. As is so often the case, the interest of the dissertation extends far beyond the texts treated. Thus we have for example an elaborate treatment of sacrifice in the Old Testament, and the Messianic expectation. One notices in particular the clarity with which the matter is set out and developed. Many will be grateful to Dr. May for helping to restore to favour an attractive view of the text and for having made our future study of it so much easier by gathering all the materials together in so compact a form.

R. C. FULLER.

Lent and the Liturgy. By The Right Rev. Edward Myers, Bishop of Lamus. (Published by The Grail). 1948. Price 1s.

Bishop Myers has long been known as a specialist in liturgical matters, and it was a happy thought to re-publish in booklet form this series of contributions to *The Tablet*. His Lordship is concerned to correct the commonly-accepted view that Lent is, or rather was, merely a period of fasting to be got through somehow so that we can celebrate Easter better. As he says clearly and succinctly in the prefatory note "According to the mind of the Church Lent is rather a period of intense spiritual activity, preparatory to our commemorating the death of Christ and the Redemption of mankind which it effected. It is Good Friday which is stressed, not Easter Sunday." In a careful and intensely interesting study of the origins of the Lenten liturgy in the early centuries, his lordship shows how the Mass occupies the centre of the stage. He stresses the methodical instruction of the selected Scriptural passages in the Lenten Masses and describes for us the origin and development of the "Stations" in Rome of which we are still reminded at the head of each Lenten Mass in our Missal. By reading this little booklet one can recapture something of the spirit of penance and confidence in God with which the Romans of those days faced their calamities. With civilization dissolving around us now as then we need those qualities not less than the Christians of the early Church.

R. C. FULLER.

SHORT NOTICES

The multitude of learned magazines renders it impossible for the private student, and even for most institutions, to have them all at command, and, therefore, praise is due to the Belgian periodical *Ephemerides theologicae Lovanienses* for its enterprise in issuing a series of off-prints, available to all, of its articles of biblical interest. *The Bulletin of the John Rylands Library* follows the same excellent practice, and it is much to be desired that other periodicals should follow this example. The Louvain series has now reached its twentieth number under the title *Bulletin d'Histoire et d'Exégèse de l'Ancien Testament*, which is to be changed in future to *Analecta Lovaniensia Biblica et Orientalia*. Under its new name the series will comprise, as in the past, both reprints and new contributions. The last to appear under the old title is *Miscellanées Bibliques* xi-xvii (Louvain, Séminaire Biblique), 1947, pp. 173-90, 10 fr., from the energetic pen of Canon J. Coppens, professor at Louvain University. As the title indicates, the reader is presented with several independent studies, all of which are interesting and instructive.

In Ps. 109 (110) 6b it is proposed to read *rbm*, a mythological monster, the name of which occurs in several Ras Shamra texts. There is nothing unlikely in such an allusion, as the Old Testament mentions several such mythical beings, notably Rahab, the personification of the rebellious ocean. Unfortunately it is not explained how it is possible to fit this new interpretation into the grammatical structure of the sentence and this explanation is quite necessary to make the suggestion plausible. A new rendering is also proposed of Ps. 81 (82) 7 "and you, O princes, shall fall all together." This again is a laudable attempt to solve a difficulty and the sentence will bear the meaning suggested, but, nonetheless, read in conjunction with the first half of the verse, it appears to impose a different interpretation. This first half contains a particle of comparison "like ordinary men you shall die," and this makes it inevitable that the reader should understand the same particle in the parallel member of the verse in the same sense, and, therefore, practically imposes the conviction that it was so intended by the author. Perhaps the true reading is disguised under the word "one." The suggested reading of Exod. xi, 12 is, however, very attractive: "as he would send forth a bride." This interpretation of the clause, which is omitted in the Vulgate, and consequently in the Douay Version, suits admirably the manner in which the Israelites actually left Egypt with the gold and silver won from the Egyptians, xi, 2.

The following section deals with the pages on Gen. ii-iii in *Les Sages d'Israël* by Father A. M. Dubarle, O.P. Canon Coppens in sympathy with the author favours a symbolic interpretation of the story as far as that is compatible with biblical inerrancy and Catholic teaching. Both are agreed about the symbolical nature of the two trees. This idea is as old as the patristic age and was necessarily involved by the supramundane

situation which some of the Fathers attributed to Paradise. There follows an unfavourable review of recent trends in non-Catholic study of the New Testament. Coppens criticizes first the tendency to see in the evangelists not witnesses to the historical facts of the life of Christ, but interpreters or theologians, and secondly a return to undue allegorical interpretation. This second abuse, which he rightly regards as a danger to the sound understanding of the Scriptures, he finds in certain recent Catholic publications. Incidentally, it is unfortunate that in the discussion of this fashion the Louvain professor should stigmatize the still valuable patrologies of Migne as a necropolis. His notes end with a collection of some useful aphorisms of Protestant origin relative to the proper methods of biblical interpretation. These are worth reading but contain nothing new in substance.

The very thorny questions raised by the geographical names which occur in the Greek and Latin texts of Judith have been studied with learning and acumen by Dr. Friedrich Stummer, professor at the University of Munich, in his *Geographie des Buches Judith* (Stuttgart, Verlag Kath. Bibel-Werk), 1947; Pp. 40. Price not given. This forms No. 3 of a collection called "Bibelwissenschaftliche Reihe." It is noteworthy that the last page gives not only the information that the edition consists of 3,000 copies, but also, and more important, a chronological outline of the author's career. This innovation will be welcome to many readers who like to know something of the person of the writer whose words they are reading. The booklet is commendable not only for its penetrating discussions of the various problems raised by the geographical indications contained in Judith, but also by its thorough documentation. Its thirty-six pages of text are armed with no less than 146 notes (numbered to 139, but some numbers do double duty). Dr. Stummer studies successively Bethulia and Samaria, the journey of Nabuchodonosor's ambassadors, the dominion of Arphaxad, and the expedition of Holofernes. There follow a summary review and an appendix on the geographical names of the Vulgate edition of the book.

Dr. Stummer's verdict is that there exists a notable difference between the geographical treatment of north Samaria and the other territories mentioned. The description of Bethulia and its neighbourhood might be due to one with personal knowledge of the district. The rest of the geography he finds to be handled to a large extent in an artificial manner and makes the interesting suggestion that it rests on the use of an ancient map. In the fact that the author of Judith chose for a city in north Samaria where the central theme of his story unfolded itself, the name Bethulia from south-west Judaea, Dr. Stummer finds an indication given by the author of Judith how he wished his book to be understood.

EDMUND F. SUTCLIFFE, S.J.

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- Fr. Felix, O.M. Cap., *The Reading of the Scriptures* (2 copies).
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 Lattey, *The Languages and Texts of Holy Writ*.
 Mortimer, *The Catholic Church and the Gospels*.
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